

## Reviews of Books

*An Introduction to Tantric Philosophy: The Paramārthasāra of Abhinavagupta with the Commentary of Yogarāja*. Translated by Lyne Bansat-Boudon and Kamaleshadatta Tripathi. Introduction, notes, critically revised Sanskrit text, appendix, indices by Lyne Bansat-Boudon. Routledge Studies in Tantric Traditions, vol. 3. London: Routledge, 2011. Pp. 462 + xiv. \$150 (paperback rpt., 2013, \$42.95.)

The *Paramārthasāra* (“Essence of Ultimate Reality”) of Abhinavagupta (c. 975–1025) is a concise propaedeutic work, and scholars count it as one among a number of opuscules that may authentically be attributed to him. It offers in 105 verses a conspectus of Trika Śaiva theology that is punctuated by echoes of the author’s tantric writings, most notably the *Tantrāloka*, and its central concern, as Lyne Bansat-Boudon’s introduction to this impressive volume indicates (see, especially, pp. 22–23), is to examine the nature of *jīvanmukti*, or “liberation in this life.” What is most striking about the text, as she further notes, is the fact that it explicitly rewrites Ādiśeṣa’s text of the same name, “appropriating, transforming, even investing another text” in doing so, in order “to make it better able to express an improved doctrine” that nevertheless is held to be “already present in seed form in the older doctrine (of Ādiśeṣa)” (p. 7).

Abhinavagupta’s *Paramārthasāra* adopts much of the substance and tone of the work on which it is based, which for its part “conflates Sāṃkhya dualism and the nondualism of the Vedānta—[offering] a kind of pre-Śaṅkara Vedānta halfway between the *dvaitādvaitavāda* of Bhartṛprapañca and the *advaitavāda* of Gauḍapāda, but one which, imprinted with devotion to Viṣṇu, remains profoundly theist, in the manner of epic Sāṃkhya” (p. 3). Indeed, as Bansat-Boudon indicates (p. 7), Abhinava repeats verbatim, or nearly so, dozens of stanzas from Ādiśeṣa’s text, and adds some twenty verses to them. He also engages the ideas of Ādiśeṣa’s principal interlocutors—the Sāṃkhya and Vedānta—though the former is addressed primarily via a silent synthesis of that school’s ontology into a Trika framework, and criticism of the latter school is coupled with that of the Buddhist *Vijñānavāda*, another idealist tradition (p. 52). Finally, Abhinavagupta echoes the first *Paramārthasāra* by speaking in the language of metaphor and analogy (see *kārikās* 6, 7, 8, 9, 12–13, 18, 23, 25, 26, 28, 31, 32, 36, 37, 42, 51, 57, 62, 85–86, and 87–88), rather than in the sort of philosophical logic that characterizes the first two *adhikāras* of the *Īśvarapratyabhijñākārikās* (IPK), the *magnum opus* of Abhinava’s *paramaguru*, Utpaladeva.

The text rendered in the present volume has been translated before, most notably into French by Lilian Silburn and, more recently, into English by B. N. Pandit; a number of other translations (into Hindi, English, and Italian) of varying quality may also be found in print. Yogarāja’s commentary, which Bansat-Boudon and Kamaleshadatta Tripathi here offer in an unbroken English translation (with the lemmas helpfully identified in bold print), was also recently rendered into English, though I concur with the authors (p. x) that D. B. SenSharma offers more of a “free gloss” than the sort of precise renderings that are furnished in the present work. In fact, the translations found in this volume are to be highly commended for both their accuracy and their elegance—indeed, they are admirably *readable* and offer the authoritative renderings of the text and its commentary.

Bansat-Boudon supplements the translations with nearly 1,500 scholarly notes and with an introduction of nearly sixty pages that explores the history of the relevant texts and traditions. She also produces a revised Sanskrit text, one that records some two dozen variant passages that are mined from nine manuscript sources, correcting along the way a number of typographical errors that may be found in the published edition of the Kashmir Series of Texts and Studies (the work on which the text here offered is otherwise based). Also included are an appendix that offers detailed notes on key technical terms and concepts of the school, an “Anthology of Spiritual Experience” that explains the key terms associated with spiritual emancipation as it is conceived by Abhinava and Yogarāja, an extensive bibliography

of the primary and secondary sources, an index locorum, and a thorough index-glossary of key proper names and Sanskrit and other terms.

The plainly massive scope of work involved in producing these additional materials offers its richest rewards in the erudite notes to the translations. They address the gamut of textual and other concerns, including matters of translation strategy; questions relating to technical terminology, to etymology (see, e.g., p. 87 n. 344, p. 136 n. 567, p. 225 n. 1019), and to explanations of Sanskrit compounds; questions related to Śaiva theology, or the positions chalked out in earlier scholarly works; and notes on where the authors' interpretations of particular Sanskrit passages and therefore their translations differ from those of previous scholars (with Silburn's French renderings dutifully translated into English wherever they are interrogated). The footnotes copiously document Bansat-Boudon's deep familiarity with both the canon of Indian philosophical works, most notably those associated with various non-dual Vedāntic traditions, and Śaiva Tantra in both its scriptural and "post-scriptural," i.e., commentarial and exegetic, iterations. The former is exemplified, firstly, in the literally hundreds of references to key Vedāntic scriptural and philosophical sources, as well as in Bansat-Boudon's nuanced understanding of the differences between the various authors and texts invoked, explicitly or obliquely, by Abhinava and Yogarāja. The latter may be found in her command over the dualistic and non-dualistic Śaiva scriptural sources, and with her thorough and apt treatment of the full range of Spanda and Pratyabhijñā texts and authors; but it is best exemplified by her detailed and extensive treatment of Abhinava's massive tantric exegesis, the *Tantrāloka*, which Bansat-Boudon quotes and translates, when taken together with her many references to Jayaratha's *Tantrāloka*, on more than one hundred occasions.

A book so adroitly executed as this one does not avail itself of any sort of global criticism. One could quibble over the rendering of one or another Sanskrit term or phrase, but it is axiomatic that any work of translation can be subjected to such pedantry, and the renderings here offered are, to reiterate, both elegant and highly accurate. The text also is nearly perfectly free of typographical errors or the like, an impressive accomplishment in itself for a work of this scope; and Bansat-Boudon has posted on her personal webpage (currently found at academia.edu) a list of errata that corrects whatever errors did manage to slip through. Finally—and more substantially—the supplemental materials prudently frame the concerns raised by the texts in question.

The volume also facilitates the possibility of pursuing a fresh study of the historical development of Śaiva thought, a line of enquiry for which Bansat-Boudon clearly has sympathy but which is not liberally explored in these pages. One important question involves the historical relationship of Śaiva thought to the Vedānta itself. Bansat-Boudon is careful to distinguish the possible identities of the Vedāntic interlocutors encountered in the text and its commentary (see, e.g., p. 8 n. 41, p. 155 n. 668, and pp. 180–81 n. 791), and a close study of this volume leaves one with the distinct impression that Abhinavagupta and his commentator were rather more concerned with situating their brand of Śaivism in relation to Vedāntic lines of thinking than were Utpaladeva and Somānanda, their predecessors in the Pratyabhijñā lineage. Could the emergence of a vigorous school of "Brahmavādins" in Kashmir in the period in question explain the very appropriation of Ādiśeṣa's text? One may similarly query whether the Buddhist epistemologists have a somewhat diminished significance in this work and its commentary; for while Bansat-Boudon helpfully indicates how Abhinava directs some of the arguments of the *Paramārthasāra* against this school, as noted above, and how Yogarāja repeatedly addresses this school, sometimes quoting or alluding to the ĪPK and its commentaries along the way (see, e.g., p. 88, p. 91, pp. 91–92 n. 372, pp. 154–55 nn. 666 and 667, p. 159 n. 682, and pp. 165–66 n. 709), one nevertheless senses that they are on balance less of a concern here than in Utpaladeva's ĪPK and *svopajñayṛtti*, where the Buddhist epistemologists are the most prominent of interlocutors by some distance. In sum, it would be profitable further to explore the intellectual history that can be extracted from these and other, related Śaiva philosophical works, whose relative and absolute chronologies are fairly well established today. The present volume will facilitate any such endeavor simply by having furnished the reader with such detailed, groundbreaking analyses of the *Paramārthasāra*, its commentary, and the authors' philosophical opponents.

Clearly, Sanskrit scholars and the growing coterie of serious students of Śaivism will profit greatly from a close study of Bansat-Boudon's notes and other supplemental materials; yet, this volume also

will be of use to those with less than a professional commitment to the study of Śaiva materials, as the clarity of the authors' translations affords an easy access to the subject, even, perhaps especially, for those who do not read Sanskrit. Certainly, then, every college and university library worth its salt should own a copy, but I also imagine—and hope—the readership of this outstanding text will extend to a wider audience, beyond the confines of academia.

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*Văn khắc Chămpa tại Bảo tàng Điêu khắc Chăm–Đà Nẵng. The Inscriptions of Campā at the Museum of Cham Sculpture in Đà Nẵng.* BY ARLO GRIFFITHS, AMANDINE LEPOUTRE, WILLIAM A. SOUTHWORTH, and THÀNH PHÂN. Published in collaboration between École française d'Extrême-Orient, Hanoi, and Center for Vietnamese and Southeast Asian Studies, University of Social Sciences and Humanities, Vietnam National University Hồ Chí Minh City. Hồ Chí Minh: VNUHCM PUBLISHING HOUSE, 2012. Pp. 288, 67 pl., 38 photos. VND 170.000.

This book is the outcome of the fruitful collaboration between the Museum of Cham Sculpture à Đà Nẵng, the Center for Vietnamese and Southeast Asian Studies of the University of Social Sciences and Humanities at Vietnam National University Hồ Chí Minh City (VNUHCM), and the École française d'Extrême-Orient (EFEO). It is one of the significant recent results of a renewed interest for Campā epigraphy at the EFEO under the aegis of the research program *Corpus des Inscriptions du Campā* (CIC). In fact it is a complement to five research articles that have appeared, in the past few years, in a series entitled *Études du corpus des inscriptions du Campā*:

Griffiths, Arlo, and William A. Southworth. 2008. [Études du corpus des inscriptions du Campā I.] La stèle d'installation de Śrī Satyadevesvara: Une nouvelle inscription sanskrite du Campā trouvée à PhuỐc Thiện. *Journal Asiatique* 295/2 (2007): 349–81.

Griffiths, Arlo, and William A. Southworth. 2011. Études du corpus des inscriptions du Campā II. La stèle d'installation de Śrī Ādidevesvara: Une nouvelle inscription de Satyavarman trouvée dans le temple de Hoà Lai et son importance pour l'histoire du Pāṇḍurāṅga. *Journal Asiatique* 299/1 (2011): 271–317.

Griffiths, Arlo, Amandine Lepoutre, William A. Southworth, and Thành Phân. 2012. Études du corpus des inscriptions du Campā III. Épigraphie du Campā 2009–2010: Prospection sur le terrain, production d'estampages, supplément à l'inventaire. *Bulletin de l'École française d'Extrême-Orient* 95–96 (2008–9): 435–97.

Lepoutre, Amandine. 2013. Études du corpus des inscriptions du Campā IV. Les inscriptions du temple de Svayamutpanna: Contribution à l'histoire des relations entre les pouvoirs cam et khmer (de la fin du XII<sup>e</sup> siècle au début du XIII<sup>e</sup> siècle). *Journal Asiatique* 301/1 (2013): 205–78.

Goodall, Dominic, and Arlo Griffiths. 2013. Études du corpus des inscriptions du Campā V. The Short Foundation Inscriptions of Prakāśadharman–Vikrāntavarman, King of Campā. *Indo-Iranian Journal* 56/3–4 (2013): 419–40.

As for the present volume, it is the first exhaustive catalogue and study of the Campā inscriptions currently kept in the Museum of Cham Sculpture established by the French in the central Vietnam port city and opened in 1919. The book is bilingual Vietnamese/English, in a laudable effort to make the most recent research accessible to a Vietnamese audience. A few pages shared by the two versions (pp. 1–7: title-page, contents, and foreword) are followed by the Vietnamese version (pp. 9–136), the sixty-seven black-and-white plates shared by the two versions (pp. 137–73: sixty-six reproductions of rubbings and one map), and the English version (pp. 175–290). There are also thirty-eight in-text illustrations, mostly in color, incorporated into the respective catalog entries and therefore repeated in

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